

THE ^{8. 97. 13} ^{K-5}
Passion-Flower:

A SERMON
Preached on the 30th day of January,
BEING
The Day of the MARTYRDOM
OF
King Charles the I.



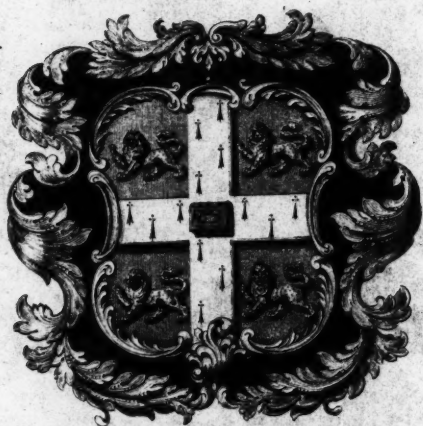
of whom the World was not worthy,

Heb. 11. 38.

By CHRISTOPHER FLOVVER, M. A.
and Rector of St. Margaret's Lothbury, LONDON.

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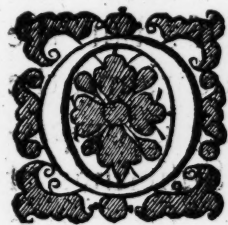
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To the truly Worthy
His Honoured Friend

Dr. **BALDWIN HAMET**

Doctor of Physick.

SIR,



Often and seriously considering my manifold obligations, owing even my very life (next under God) to your care and cure, as having not seldom *prolong'd* it, when *twinkling on the socket*; I determin'd rather to *run the Gantlop* of Censure from this capricious and over-curious age, than merit the for-

The Epistle Dedicatory.

did Epithet of Ingrateful. And yet, if the *gale* of your Clemency drive mee cleer off that *Scylla*, I fear I shall *split* upon *Charibdis*, incurr the supicion, at lest, of pride and vain-glory, while I onely with my Meditations *immortal*, whereby my thanks may run *paralell* with them. I must ingenuously *acknowledg*, this Discourse hath nothing to commend it to your *accomplisht* self, but the sincere loyalty of the Autor, and the weightiness of the Subject; comprising some of the Unjust Sufferings of the Lord of Glory; in which, as in a mirrour, you may also view the Sufferings of our *glorious* Lord, King CHARLES the *first* of ever blessed memory; whose *Anniversary* merits (maugre all malice) a fable Monument

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ment of solemn mourning to bear date with the utmost length of Time; that so the Enemies of his Regality, and Virtues may see the guilt and greatness of their *Vices*; and those of our Nation and Religion may discern our *Reallity* and Innocence. Now would you deign to inquire what *flegg'd* this Discourse of mine *to fly* (tho with black wings) farther than your habitation, suffer mee to tell you (which I cannot without a sigh) the supine negligence of som and the irreligion of others, which obstructs a religious ingress into the sacred place of God's special Presence on the annual approach of this dismal day? So that, by an happy Providence, this Sermon may reach som of their houses and pearch

on .

208-1
The Epistle Dedicatory.

on som of their hands, who make little,
or no conscience of frequenting God's
House on this solemn day. That I
have made a good Choice in putting
this weak *child* of my weaker brain,
under your *Patronage*, none will or can
deny; you having obtained one of the
chiefest places among those *οὐδοὶ θεῶν*,
breathing Gods; who enrich dayly
the world with wonders, in raising in-
firm mortals from sickness to health, &
as it were from death it self. I may
add, whose loyalty, learning, candor,
integrity of life, and exemplary Cha-
rity, are as so many *specifics* against
the *Pestilential* breath of detraction.
If you shall vouchsafe (Noble Sir)
to stick in the vernant *Eden* of your
Study this *Passion-Flower* (which
you are much more able than my
self

The Epistle Dedicatory.

self to read a Lecture on) you will very much oblige him, whose highest Ambition it is humbly to subscribe himself

Your devoted Servant,

and witness of your merit,

C H R. F L O W V E R.

The

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The right of the
self to read a lecture on you will very
much oblige him, whose highest am-
bition it is humbly to follow him
self

Your devoted servant
and witness of your merit

CHR. FLOVIER

The

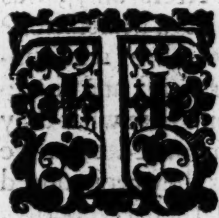
THE Passion-Flower.

John 18. part of the 40th. Verse.

----- *Not this Man, but Barabbas.*

The whole verse hath it thus,

Then cryed they all saying, Not this Man, but Barabbas.



THAT I may speak from this holy Mount to your greater benefit, and better bringing to pass of my pious design, which is (as much as in me lyeth) to melt your Hearts into a temper becoming the Solemnity of this day. I shall desire your Christian attention may accompany me to some preceding passages. In the beginning of this Chapter you may read *Judas* to betray *Jesus*: in which bold and impious Attempt

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tempt the Soldiers fall to the ground, *vers.* 6. *Jesus* is taken and led to *Annas* and *Caiphas*, *v.* 12. and in the 15. *verse* begins *Peter's Denial* of him. *v.* 19. according to the Contents of some of your Bibles, *Jesus* is examined before *Caiphas*. *v.* 18. you may read him arraign'd before *Pilat*, who accosteth them that brought him before him, first with this Interrogation, *What accusation bring you against this Man?* *v.* 29. they reply, *If he were not a Malefactor, we would not have delivered him up unto thee.*

It is time now, I conceive, as early as it is, by way of Preface to my Text to take them to Task, and to examine the weight of their words, for all was not Gospel they said, though it be mentioned in the Gospel. *If he were not a Malefactor*, as if they should have said, his Crime is so manifest that he needeth no Accusation; what, do you doubt of the Righteousness of our Proceedings who have done all things with deliberation? and have found him worthy of Death, and we expect that you should proceed to give Sentence: Depth of Hypocrisy! Madness! and Malice! as if being a Prisoner, bound, and in Fetters only, was Crime enough, and deserved Death as a Malefactor? This was handsom indeed, high equity; sure! who cannot perceive that they distrusted their Cause, and therefore cunningly by way of Anticipation spoke what they did, lest they should have been compelled to prove him so, a Criminal, a Malefactor, as they pronounced him to be? He that runneth may read their Hypocrisy, they would by all means be thought to be Conscientious, as if they never attempted any thing, but what was just, and had never sought the Death of any but
of

of Malefactors; when it stands upon sacred Record as a base blot in their Escutcheon, that they unjustly slew all the Prophets that went before them.

O the perfrict brazen Forehead! the Impudence of this Rout, to style Him a Malefactor, who had done Nothing but Good to their Nation. They should have asked the Blind to whom he restored Sight: The Lepers whom he had cleansed: The Lame to whom he gave Limbs, whether he was a Malefactor: But thus it was prophesied, *Psalm 35. 12. They rewarded Me Evil for Good to the Despoiling of my Soul, and Hatred for my Love.* Yet Pilat, as bad as he was, being startled at their unjust Proceedings seemed to rid his Hands of him, with *Accipite eum, Take ye him and judge him according to your Law.* The Roman Law forbidding to Condemn any before he be heard. Now do but see how they elude this, *It is not lawful for us to put any one to Death.* No, Then the Death of Stephen, lies at your doores, your present judgements confute your former practises: besides, what was it other then to be the Death of Christ, so violently to beg it, with open Mouth thus to go against Him, and like so many Blood-hounds to cry him down. It seems by their Law he should only have been stoned, by the Roman Law he must be Crucified; it was their intent then, not only that he should Die, but with the greatest ignominy, pain, and shame that mought be. Neither is Pilat yet satisfied, for being entred into the Judgement-Hall again, and having convened Jesus, he asketh Him, *Art Thou the King of the Jews?* In this he thought to have strick the Nail on the Head: as if

Christ would (upon that Demand of his) have confessed Himself guilty of Treason against *Caesar*, and of disturbing the Peace of the Nation.

But what said our Saviour? *Sayest thou this of thyself, or did others tell it thee of Me?* As if he should have said, Little dost thou think what thou sayest, the Myserie that those few words contain in them. For how couldst thou style Me King, *since no Man can say Jesus is the Lord but by the Spirit*? Have it whence thou wilt, it is of weighty concernment, what thou hast said, didst thou but understand it. Or we may suppose this Interrogation to be a Reproof of *Pilat*; as if our Saviour should have said, if this proceedeth from thy own Suspicion, it is but an unjust part thou dost Act, for that is not the Star a Judg should be led by, he ought not to be both the Judg and the Witness: If some others told thee so, why are not my Accusers brought forth? If to Accuse be enough to make a man Guilty, none will be Innocent, Judges are to proceed, *secundum allegata & probata*, according to what is alledged and proved: Our Saviour probably said this, to give him an occasion to speak what followed, *Am I a Jew?* This *Pilat* may be said to ask in Scorn to that Nation, hateful to the Heathens for their Difference from them in Religion: as if he should have said, How can I speak this of my self who am not a Jew, but an Ethnick, and what have we Heathens to do with your Rites? The Chief Priests of your Nation delivered You to Me, and for This accused Thee to Me: they are the men that lay it to thy Charge, I neither Apprehended Thee; neither did

I Accuse Thee. Certainly he would not, had he been a Jew, and Christ his King; yet, as his Place empowered him, he examines him, *Quid fecisti? What hast thou done?* Our Saviour thought that Question answered it self, and therefore was not solicitous to Reply to it, having done nothing worthy such usage. A *Kingdome* he dreads not to tell him that he had, but it was not *of this World*, v. 36. of this Chap. Therefore he need not be thought to stand in their Light who had Kingdoms, they might have room enough to Sway their Scepters in for all him. Yet it is very observable, He doth not say his *Kingdom* was not *In this World*, but not *Of this World*; whence it follows, That there is another world, which *Pilat*, it is probable, dream'd not of; In which he that suffers the loss of never so many Kingdoms here, may be richly rewarded there. This could not but cure *Pilat* of that shaking Palsy which Fear had put him into, our Saviour talking of a Kingdom. Now this our Saviour proceeds to make more manifest thus, *If my Kingdom were of this World, then would my Servants fight that I should not be delivered to the Jews*; as if he should have said, I would not be so imprudent as to go only with a few un-armed Disciples, I would then be a little better Guarded, my Attendants should be many and mighty, such as know how to use their weapons, and to acquit themselves like Men: Smiling, as it were, at the Vanity, and Impotence of worldly Potentates, who of themselves signifie little, but depend on the strength of external power, which if it fail,

fail, they fall : but having that they can do any thing, bring Others to their Bent or Bow at pleasure, have their Persons at Command, as they had his; Yet *Pilat* cannot but harp on that String, witness his Language, *Art thou a King then?* This could make but harsh Music in his ears, who could not but envy him that Title howsoever, where-ever his Kingdom was: He was loth to ask where his Kingdom was, least he should not be far from Happiness; sure: No, take heed of that, Me-thinks I see him tremble at what our Saviour answered: *Thou sayest that I am a King;* as if he should have said, What need I say it, when you your self say as much, your own Mouth hath pronounced it; and yet least the Man should be too much dejected at it, our Saviour addeth, *To this end was I born, and for this Cause came I into the world;* what? to reign like other Kings? No, but to walk *Antipodes* to them rather; as if he should have said, 'Tis an Error to think that I am Ambitious of any Mundan Reign, any worldly — Sovereignty; 'Tis thus, That my Kingdom is Spiritual, I cannot, I will not deny: but will aver it either before thee, or any *Cesar* on Earth: Only know this, That it is the left of my Intention to molest other Kings, or pompously like them to Reign. But to be a witness to the truth am I come. At this *Pilat* seems to be pretty well pleased, and asketh him, *What is Truth?* But alas! it was more out of Derision and Contempt, then to be Informed: As indeed prophane Spirits cannot endure to hear savoury words, but they turn them off

off with Scorn: as if he should have said, I hope you will produce no other truth then your High Priests do teach, you will not seem wiser then they; will you? If you do, 'tis folly to declare it, I must interrupt you, for it is other Business that we are about, Your Life is in Question: He would not stay for an Answer, but, *went out*, saith the Text, because he thought *Cæsar's* Laws sufficient, and the knowledge of any other Truth needless: Besides, he saw the Cloud to thicken; The *Jews* it is likely bandying together, so that it was no time to hold conference any longer with him: and the *Jews* feared, least Christ having obtained Liberty to speak for himself, he might so work upon the Judge, and melt the hearts of the rest on the Bench, as to frustrate their Design. Well, for all this, He that before went out to hear his Accusation, now goes out to excuse him to the People, to his Accusers. Behold him seemingly to heap Civility upon Civility upon our Saviour, even in the midst of his Severity.

For first, Tho on the one side were Persons of great Rank and Quality, from whom he might expect a Becoming reward for his Injustice, or dread their Displeasure if he did not act as they would have him: And on the other side Christ, who was mean and contemptible, in outward appearance, forlorn and forsaken, yet he gives it for him against the *Jews*, casting their Malice, as it were, in their Teeth.

Secondly,

Secondly, He stands not only up for Christ, maugre all their eager expectation of the contrary, but Confounds his Adversaries pronouncing Him innocent : and that not without an Emphasis, *I find in him no Fault at all.* And yet this *Vulpone*, this Fox, least their teeth so sharp set, should (for want of a Prey) fasten on himself, he tells them, *you have a Custom*; an ungodly one it was, what ever was the ground of it : Some think it was in memory of *Jonathan*, rescued by the People from Death, which his Father had threatned him with. Others, that the Feast might be celebrated with the more Joy and Gladness. Others more probably say, it was in remembrance of their Deliverance from the *Egyptick Bondage*. But if so, one would think the Paschal Lamb should have been Memorial enough for that, but they must do somewhat additional, though not commanded by God : Thus Hypocrisie is always busie in preferring its own Figments before God's Commands ; yet I verily beleive the World would have been more happy then it is, had it not had worse Judges then *Pilat* was in some respects : For do but see how Industrious he seems to be for Christ's Release. For this end he rubs up a Custome of theirs, to capacitate them to Release him : he did not pervert an Old Law, or establish a New one : Setting up a High Court of Justice to try him by. Then he propounds them two, None is in Competition with him but *Barabbas*, a notorious Miscreant, whom he thought none would be for ; Nay more, he seems to Beg him, or at lest to bid them choose him, saying,

saying, *Will ye that I release to you the King of the Jewes?* scorning to mention *Barabbas*, whom our Evangelist stiles a Robber, and another a Murtherer, which serv'd as a Foil for their malice, if that needed any, to preferr such a one before Christ. But *Pilat*, it seems, was deceived, for the great ones before had been at the People to ask *Barabbas*, and to leave *Jesus* to undergo Death. The Multitude, which not long before was for Him, now unanimously bandy against him. For they cryed all again, say the words immediately preceeding my Text: Envy, you see cannot be quiet till it hath made the person it strikes at perfectly miserable: But why again? They cried all again: You may remember they before cryed, *if he were not a Malefactor, we would not have delivered him unto thee.* That which they cryed again, was that which I cannot, it being my Text, but repeat again, *Not this Man, but Barrabbas.* Thus Beloved, having presented you with that Preface, which can be stil'd no less then Necessary. Come we to some Division of *their* words, whom it is a wonder, being so many as they were, to hear not Divided: Yet thus it was, Here was no crying some one thing, and some another, as at that uproar we read of *Acts* 19. The Wind and Tyde, Priest and People, both went one way, great and small, honorable and ignoble, young and old, male and female, they cryed all not *once*, but *again Non Hunc, sed Barrabam, Not this Man, but Barrabas.* In which words you have the Peoples Election, and Reprobation, or if you will in Termes less offensive, less

to be excepted against, the Peoples Negative, and Affirmative Choice, such as it was: Negative, *Not this Man*: Affirmative, *but Barrabas*. To scan each by it self briefly, and to come to some suitable Application of both.

And first of their Negative Vote, or Choice. *Not this Man*. And pray, why not He, O ye Jewes? What harm did he ever do you, or could ye ever find in Him? How justly might it have been said to them concerning Him, I mean our Saviour, as *Themistocles* said to the *Athenians*; *Are ye weary of receiving so many Benefits by one Man?* If ye go to that, what good did he not do you? How could ye so soon forget the Evils that he cur'd? The empty Bellies among you, which He often fill'd; and fed? What house did he ever enter into, but Salvation enter'd with Him? Some alwayes were the better for Him: *Not this Man*? What! after so many Miracles wrought among you by his Divine power? Is he but a Man in your judgements? I had thought the inspired *Magi*, that fell down devoutly at his feet, when newly infanted, which you could not but hear of: The water of the neighbouring Flood turn'd by Him into Wine, for the pleasuring of the *Gallilean Youth*, being with them at a Marriage, His forty dayes fasting, His feeding the Multitude with Bread that encreased betwixt the Dispensers hands, when more then All remain'd: His wonderful checking the boistrous Waves of the Sea with a word: His walking on that watry Plain with unsinking feet: Those damned infernal Spirits, Rebels to God, and the Light, which

which hearing his Voice forsook their fleshy Habitations, The blind by Birth, who to Him ow'd his Day; The Dumb that never spake till he loosned their Tongs. I thought these would have prov'd as so many Heralds to proclaim him more then Man: No, for all this, it's only *Not this Man*, they were loth sure to believe Him to be God, lest the thoughts of it should have endanger'd their Conversion, or melted them into a better temyer. *μη τῶτον, non istum*, so some render it, by way of diminution, and villifying: not this worthless person. No, whom then? *ἀλλὰ βαρὰββα*, But *Barabbas*, which is their positive Choice, or affirmative Vote, and comes next to be handled, I fear I shall not do it so roughly as it deserves. But *Barabbas*, an excellent Choice indeed! a special, lovely dish this, to be serv'd in at such a Feast: Now this Fellow (to turn the *istum* upon him, which they undeservedly fixt on our Saviour.) He was notorious, I. For Robbery, he was a Robber, saith our Evangelist. II. For Sedition, he troubled the whole City, saith *S. Luke*. III. For Murther, saith the same Evangelist, *cap. 23. 19*. This was the Idol they cryed up; the Miscreant they put into the ballance with Christ, the Son of God: a very nointed Villain he was, to have whom executed every man's appetite but a little before was up: yet rather then *Jesus* shall live, *Barabbas* shall be releas'd, more Insurrections, more Murthers, more Seditions, more any thing rather then to be in danger of having Christ their King, He that was born King of the *jewes*: Do but see how *S. Peter*

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sets them out in their Colours, characterizeth them to their Heads, *Acts 3. 14.* But ye denied the Holy one, and the just, and desired a Murtherer to be given unto you, and killed the Prince of Life. This was he that was thought only worth naming with them; Christ out of contempt, being branded with the Appellation of *This Man*: they had rather celebrate their Passover with that wretch, then with Jesus. And no marvel, for they knew this Fellow would prove no eye-fore^{to} them, would patiently permit them to do what they would, give them Liberty of Conscience, and so would be excellent company for them; alas, he was not for their Tooth, who came from Heaven upon Errands of Holyness, and Reformation, whose Example would put Vice out of countenance, and upbraid their madness. No, they had too much of Him already, *Not this Man, but Barabbas*, what more intense blindness, madness, and malice could betray it self? What was this but to say, what I think, you cannot hear without trembling, *Occidatur qui suscitatur Mortuos, & dimittatur qui occidit vivos*, as one hath it; Let him die, who rais'd the Dead, and him be releas'd whose Trade it is to destroy the Living: Let Life depart, and Darkness remain. The Peace-maker be dispatcht, and the Seditious repriv'd. How by this Action, or Election of theirs, did the *Jewes* in the saddest sense, forsake the Fountain of Living waters, and betake themselves to a muddy, bloody, dirty puddle of water: They did not set free the Nocent only instead of the Innocent, but put to death Him, who

was.

was a constant, and faithfull Benefactor to them. And thus my Discourse all along (if you have observ'd it) respects the business of this Day, which is to be humbled for the horrid Murther of an innocent Person, a good Benefactor to this Nation, under whom it had flourish'd many years. First then, in this the *Jewes* betray'd superlative ingratitude, and high Baseness to prefer a vile person before Him, who chose them from among all Nations, to be His peculiar People, his choice Inclosure. Secondly, here was their Malice, who car'd not how things went, so as in this they had their wills. Thirdly, this argues them Blind, (indeed Malice is blind) asking what they should have been against the death of their Saviour, and the Release of a Thief: and as they passionately desired, so it came to pass, hugging their Bane in Him, whom they were so hot to have releas'd. For the Vengeance, which such a Choice merited, did not long sleep, neither would it, If they had not made use of that *Cabell*, *His Bloud be upon us and our Children*, to pull it down more speedily upon them: For *Titus* (saith *Josephus*) besieging *Jerusalem*, when the *Jewes* (pincht with *Famine*) came forth in Multitudes to seek food for their famisht Souls, he daily caus'd a number of them to be Crucified, in so much that at length, saith the Historian There was scarce any place to erect Crosses on, nor Crosses enough to fasten their Bodiesto. This, this was the Crop of severity, which their sinful choice yielded them. And how justly were they punish'd with death, who refused the Lord of life! so plag'd by

by that Tyrant, who cryed again, *Non hunc, Not this man, but Barabbas* : But what ? had not Pilate a Finger at left in this, from the guilt of which he cleared himself, would have been thought to do so by washing of his hands ? as if he should have said by that action, I am innocent, therefore look ye to it ; that I condemn this man, O ye *Jews*, I do it not voluntarily, but being compell'd. I am innocent, I call Heaven to witness, it is you that are Nocent, and guilty of his Blood. This Hypocrite he was as Scarlet, or Purple within as without, in Heart as in Habit, notwithstanding all that Formality of washing his hands : accessary he was to the Death of the Lord of Life in a high degree, being a faint-hearted Judge, afraid to give Innocency its Reward. Had he bore up valiantly against the stream of the multitude, he had approv'd himself an honest man, and a good Judge. What could be more base and dirty, and sinful, then to confess he found no fault at all in Him, and yet not to find in his heart to acquit him, but to curry favour with the people adjudges him to be Crucified. Thus, *Non raro bonorum virorum Capitis, ut Talis aut Tesseris Eudunt*, faith one ; 'Tis the Old Game of the world for the Heads, and Lives of good men to be plaid with like Dice, or Chess-men, by Great men, that they might ingratiate themselves with each other. I have read of an Apologue to this purpose, it run's thus ; The Wolf, the Fox, and the Ass on a time came together to Shrift. The Wolf confest, and was dismiss'd, the Fox did likewise, and was absolv'd, but the Ass confest, and his fault was this ; that being hungry he

he took one straw out of the sheaf of a poor Pilgrim travelling to *Rome*; for which he was severely punished; the Fox, and the Wolf straight fall upon him, and devour him, maintaining that the poor Asses Crime was so great as to deserve it. The Fable applys it self; To be sure where *Pilat* is Judge *Barabbas* shall be loos'd, and the Innocent condemned. I do believe unjust *Sysannes* whom *Cambises* flead, and of his Skin made a Cushion for all succeeding Judges to lean, and look on, was a Saint to this Judge, as subtely as he carried it; And yet as madd, and malicious as the People were, they could not hinder their Prisoner from evading a Glorious King, though nothing but unworthy, base usage came from them. Glorious in his personal vertues, Glorious in his Divine Graces, but most Glorious in his Constancy, and perseverance, in his Charity even amidst all his Sufferings, which nothing could more magnifie then this Choice of theirs, Electing *Barabbas*, and rejecting *Jesus*; not before they had done either good or evill; but after One had done all the Evill, and the Other for divers years together all the Good imaginable, then to elect the Robber, and reject the Saviour, what could more make against them, and for Him? Heere again how plainly through the Sufferings of the King of Saints, may one see the Sufferings of that Saint of Kings *Charles* the first, whose Murther we are this Day to lament, and be humbled for. I shall now descend to some suitable application. I. From the Competition precedaneous, to the Choice presum'd heere, but exprest in Saint

Matthew,

Matthew, ΤΙΝΑ ΣΕΛΕΤΕ, which of the two will ye that I release unto you, for so run the words, *Math.* 27. 17. Let us learn, that there is no office so sacred, or weighty but some either through favour or fear, will abuse it. whom will ye that I release? Corrupt wretch! to bring that in Question, Which it was in his power to put out of Question: and sure would have done, had he acted according to the Dictate either of his Wife by his side, or of that Scold his Conscience within him. For he knew that for Envy they they had deliver'd him. *Matth.* 27. 18. Knew, yet would not doe what he should have done, but did forbear to acquit Christ, exposing him to the mercy of the Multitude, whose tenderest mercies are cruel. Not to save a Man, if it be in ones power, is to destroy him, so saith our Saviour, *Mark* 3. 4. *Job brake the jawes of the wicked, and pluckt the Prey out of his Teeth,* 'tis said.

I have read that Sir *George Blage*, if I mistake not his Name, one of King *Henry* the 8^{ths}. Privy Chamber, being condemn'd for a Heretick, was yet pardon'd by the King, he coming afterward into the Kings presence, Ah my Pig, said the King, for so he was wont to call him) yea, said he, If your Majesty had not been better to me then my Judges were, your Pig had been roasted e're this time, for certain, there is no such unsavory Salt, and more becoming a Dunghill, than a *Pilate*, or a *Bradshaw*, an unjust Judge. Envy not the pomp of such a one, whensoever your eyes shall behold him, (which I wish may never be) no more then thou wouldst a dead Corps its Garnish, and Gaiety.

II. Let this Competition mind us of that we are so much concern'd in. Tho God hath left the Heathen without excuse, yet he hath not left us without a choice, our Salvation is elective, both on God's part and ours, I would, but yee would not, 'tis God's own language. Hence likewise it is no less true, then a right saying, he that made thee without thy self, will not save thee without thy self; Indeed, were there but one Object within our reach presented to the Faculty of election in man as *one* Christ, *one* Holiness, our receiving of him could not be call'd choice, but it mought be stil'd necessity rather. But since there are many Christs, aswell as Antichrists, and divers sorts of holiness, it will behove us to be wary what choice we make. To see that we have not so much Faith for the *Alcoran*, as for the Bible; and as much obedience for the Devil, as for God, for the Law in our members, as for that of our mind. It must need's be more obliging not to say meritorious, for a *Joseph* to be chaste at Court, than for another to be so in a Cottage, or in a Cell. For a Souldier to be temperat in the Camp, where he is beleagured with Temptations to the contrary, than for another to be so at home. To be a Christian in *Nero's* house than at a greater distance from danger. Thou art virtuous becaus thou canst not easily be otherwise, this is a Commendation that leav's but a flat farewell behind it. 'Tis an Act, not only of Wisdom, but of God's great Goodness thus to order it, to leav the Christian in *Meditation*, as it were in the Confiner of two most distant people, improvable unto Good,

and capable of Evil. For Righteousness to go for thy refuge, and not for thy choice, as it doth where there is no Rival Sin, is to be content *that* should be without its Crown, and thy self without thy Reward: which conducts mee from the Competition, to the Competitors, Christ, and *Barabbas*. From whence learn wee,

I. Not to build on the multitudes vogue or choice, to esteem no otherwise of its Applau, or Approbation than of a whiff of Smoak, the best Emblem of its base inconstancy. But *now* they cryed *Hosannah*. *Now* they are all for Crucify him, Crucify him. *Vox populi* was not here *Vox Dei*, but *Mors Dei*. The voice of the people was not the voice of God, but the death of God rather. Follow not a multitude to do evil (saith the Holy Ghost) as if it did little, or nothing elf, but do so. We must then get a preservative against the Infection of the multitude (as well as that of the *plague*) or elf it is like to go ill with us. It is the worlds guize to elect what is evil, and to reject what is gaod; It is the nature of that ugly Ape to hug its Brats, as most lovely, and Beautiful. What more lively example of this is there, than the carriage of these *Jewes* at this time? How unworthily did they write all those Benefits our Saviour conferr'd on them, in water, witness their Præterition, or passing him by, and their Choosng a bloody Thief and Seditious, preferring such a one before him! This is that foul Sin *St. Peter* makes bold to tax them home with in his Sermon, ^{with some reasoning} laid it to their Hearts, and were Converted.

I do verily believe there is not a person that hears of this, but hate's this Action in the Jewes, Condemning it in their Thoughts, and were he askt, would say he did so. And yet how many are there who knowing the Judgement of God inflicted on them for it, do not only do the same thing in effect, but have pleasure in them that do it, to use that of S. Paul's language, *Rom. 1. 32. There is no Sin but is as base as Barabbas*, nay worst, for he had not been so vile, and base without it. How loudly doth the Swearer make one with these, Larding his Discourse with Oaths, damnably confronting that strict Command, *Swear not at all*, for he will do nothing at all but swear, and so by consequence cry's, *Non hunc, Not this man, but Barabbas*. I shall only desire of such a Sinner, that he would tell me what fruit he can expect, or ever any did reap from that Bramble, besides Gods Curse? Hell-fire is the punishment of such, whose tongues are so set on fire of Hell. Neither can the Hypocrite excuse himself, who seems to be for Christ, wearing his Livery on his back, but *Barabbas* his Favour in his Bosom, who was a Thief, and a Robber; so is he in his Shop, it may be, though not on the Road. What should I say of the unclean person, who is one of this Rout, of this Rabbletoo? How by making the Members of Christ, the Members of a Harlot, doth he day and night cry, *Non hunc, Not this Man, but Barabbas*. My advise to such a one shall only be this, to labour for a saving inversion of these words, as thus, to turn, when tempted, this *Hunc* into *hanc*, I mean, (upon Choice) to say,

Not this Woman, this Strumpet, were she more beautiful then she is, but Christ. You would wonder now, if I should prove it possible for you to be crying up of *Barabbas*, even while you are hearing of Christ preached. Beloved, he that gives way to wanton, lustful looks, or wordly thoughts at a Sermon, suffering them to take up his Mind, cries with the *Jews*, *Non hunc, Not this Man, but Barabbas*. But see that yee refuse not Him that speaks, to speak in *S. Paul's* words, *Heb. 12. 25. For if they escape not, that refused him that spake on earth, much more shall we not escape, if we turn away from him that thus speaks from heaven.* The *Jewes* paid for their *Nolumus hunc, We will not have this Man to reign over us*, And for their *Non hunc, Not this Man*, but such a one: And so shall we too, if we repent not in time of our Recusancy. Let those then that hate and abhor the *Jews* for this, indeed, to be lamented Choice, descend into themselves by Examination, and see they be not guilty of the same. What is there so base, and so vile but a corrupt mind will prefer before Christ.

II. Hence as in a Mirrour we may see the Prevalency of the Actions of Great Men, the attractiveness of them. If *Herod*; and *Caiphas* do begin, Christ shall have fists enough about his ears; there will not be wanting that will smite him with Tongue, as well as with the Hand: Fly blow and blister his Fame to purpose. With Inferiours example doth more then precept, and like men in a Crowd they do not go, but are carried rather. Do any of the Rulers believe in him? This Question deterr'd many of the Vulgar, from

from adhering to our Saviour: The weightiest Drops of whose blood, I do believ, fell (in the saddest Sense) on the Wisest of them: For had not They first preacht Him down in their Synagogs, the People had never cryed Him down in the Judgment-Hall: with a *Non hunc, Not This Man, but Barabbas.*

III. Here is matter of Comfort, in our vilified, reproacht Condition here below, As thus. I. That we cannot be lower than our Saviour was in the World's Repute. II. That his Disreputation hath Sanctified Ours. If such a one who had don so much Good could not procure a Good word from those he did it to, why should such Unprofitable Servants, as we are at best, be troubled if we be awarded with frowns for our Favors; with Cruelty from others from our kindness to them. I'm sure this Lamb of God opened not his Mouth repiningly, was dumb before the Shearers, who, as much as in them lay, rob'd him of the whole Fleece of his Reputation; yet that which at first sight seems to make for his ignominy, really conduc'd much for his Glory; For his Father would not have him ransom'd at such a rate, as to be beholding to the people's Favour for his Reprieve and live under the Notion of a Malefactor, who beeing innocent would be Condemn'd and Dy with more Honor, as he did, to the stigmatizing of them, who were his Judges, and Persecutors with the Brand of perpetual infamy. In short, here is matter as of Comfort, so of Caution: least, at any time we make our Teeth to meet in the rigid Censure of that Person that die's not a Natural, but a violent Death. What is this but to condemn

denn the Generation of the Righteous? I remember, *Lam. 4. 20.* there is a passage to this purpose. *The breath of our Nostrils; the Anointed of the Lord is taken in their pits.* Which was this that fell as a Morfel into his enemies Mouths, but a good King, one, under whose Government they pronoun't themselves Happy, as it follows in the same vers. Beloved, it is unchristian to judg temporal punishments to be judgements due unto Sin. Suffer me to speak it, Thy wickedness is too triumphant, who will not acknowledge that some afflictions are for Trials, and in order to the increas of Grace, and Glory unto God's dear Children. 'Tis as much as to say, Christ could not be the Sun of Righteousness, because he did set in such a Cloud of wretchedness (at his Death) as to outward appearance, dying on the Cross in the midst of two Theeves, as if the chiefest Malefactor. 'Tis not in the manner of one's Death, but the Course of one's Life that makes really wretched, or happy. To think otherwise is to pronounce thy self as much out in thy judgement, as these *Jewes* were in their Choice, when they all cryed, *Non hunc, Not this Man, but Barabbas.* I have now done with my Text, and it may be expected I should speak somewhat of the Occasion; For this is not only a Fast-day, but a Funeral, which we Solemnize; The Funeral of as pious a King as ever *England* had to sway its Scepter: That life that is to be found in Bad men the holy Ghost hath thought good to Register. *David* pen'd *Saul's Epicedium*, which runs thus, *Saul, and Jonathan were lovely, and pleasant in their lives, and in their*

their Death they were not Divided, yee Daughters of Israel weep over Saul; who cloath'd you in Scarlet, and other Delights, who put Ornaments of Gold upon your Apparel, 2. Sam. 1. 23, 24. Which gives a sufficient warrant to mention, and not only so, but to commend the Dead: which I intend not to do at this time. His incomparable worth want's not the varnish of my water-Colours to set him off. Neither shall I blister the air of this sacred place with mentioning of any of those who had a hand in his Death: since Justice is in pursuit of them, and its Iron-hand will recompens the Slowness of its Leaden feet. But because some were eminently instrumental to bring to pass the Death of that just Man, shall Wee think our selves Innocent? God forbid. There are none of us of mature years, but by our Sins gave earnest for that fatal Stroak, which made three Kingdomes Miserable at once. So that well may Wee assume that passionat wish of the Prophet Jeremy, O that our Heads were Waters, and our Eyes Fountains of Tears, that wee may lament Day and Night for the shedding of the Innocent Blood of that good King, The Top-branch of which Royal Ceder, (to the root of which Envy and implacable Malice laid the Ax) the Lord preserv.

Bless him O Lord, in his Body, and bless him in his Soul, bless him in his Going out, and bless him in his Coming in. Bless him whensoever he shall adventure upon the Water that dangerous, deceitful Element, be thou his Pilot: Bless him when he shall journey on the Land,

Land, be thou his Conduct : Bless the Guard of his Body with Courage, and Fidelity; bless the Guides of his Soul with Sincerity of Life, and soundness Doctrine. May all the blessings on Mount Gerezim in this Life, and in the next all the blessings, Christ preach upon the Mount, be multiplied upon him. And to this Prayer I doubt not but every Loyal Subject will from his heart, say, Amen : Specialy when he doth remember and resent (*Horresco referens*) this sad trilinguous Hexastich.

MARTYR Ὁ ὁσιος Πατριάρχης τῆς πόλεως, ὃς ἔειπε
 Ἐκκλησίᾳ Κλέρα ὡς ἈΛΕΙΤΕΩΝ Χίσι τῶν ἁγίων.

Ter Deno JanI Labens rex soLe CaDente
 Carolus eXutus soLio iCeptróqVe se Cure.

CHARLS, best of Kings, for God's Laws and the Land's
 Was Martyr'd, murder'd by UNHALLOWED hands.

Dei Gratiâ & Regis Oblatio

qualis-qualis E H M A M P.

F I N I S.





